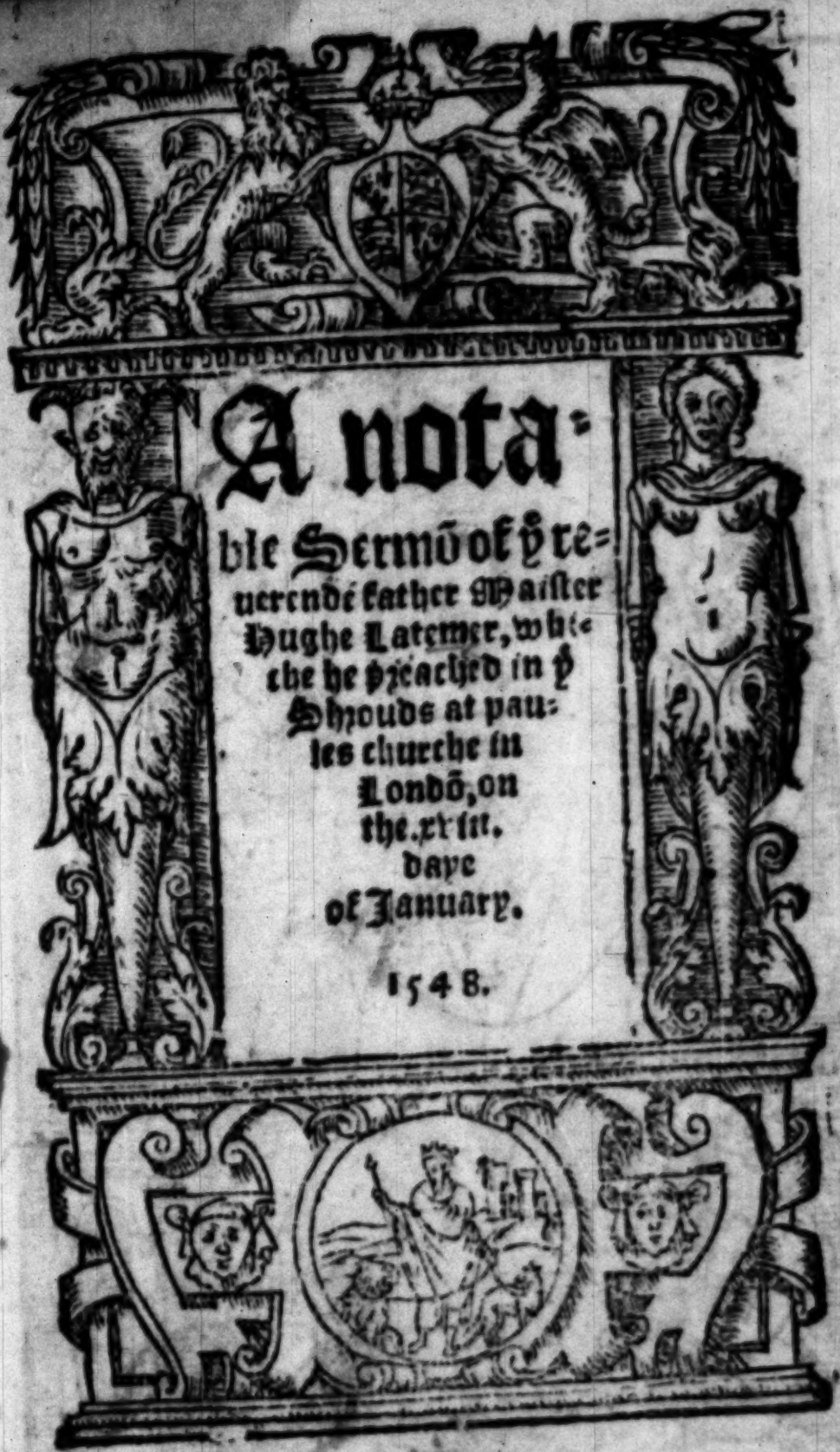

A notable Sermō of ye reuerende father Maister Hughe Latemer, whiche he preached in ye Shrouds at paules churche in Londō, on the .xxiii. daye of January.

1548.

15 31
OCT

Quecunque scripta sunt ad nostram doctrinam scripta sunt.

All thinges which are writtē ar writen for our cruoition & knowledge. All thinges that are writtē in Goddes boke, in the Byble boke, in the booke of the holy scripture, are written to be oure doctrine.

I told you in my first sermon, honorable audiencē, that I purposed to declare vnto you.ii.thinges. The one what sede shuld be sowen in Gods field, in Goddes plough land. And the other who should be the sowers. That is to say, what doctrin is to be taught in Christes church & congregacion, and what men shoulde be the teachers and preachers of it. The fyrst part I haue told you

in the thre sermōs past, in which I haue assaied to sette furth my plough, to proue what I coulde do. And now I shal tel you, who be the plowers, for Gods worde is a seede to be sowen in Goddes fielde, that is the faythful cōgregacion, & the preacher is the sower. And it is in the gospell. Exiuit qui seminat seminare semen suum. He that soweth, the husbanman, the plowghman wente furth to sowe his seede, so that a preacher is resēbled to a ploughmā, as it is in a nother place. Nemo admota aratro manu, et a tergo respiciens aptus est regno. Dei. No man that putteth his hand to the plough and loketh backe, is apte for the kingdō of god. That is to say, let no preacher be negligente in doinge his office. Al be it this is one of the places ý hath ben racked,

A place of scripture racked or misunderstand.

ted, as I toulde you of rackyng scriptures. And I haue bene one of thē my selfe ỳ hathe racked it, I crye God mercye for it, & haue bene one of them that haue beleued and haue expounded it, agaynste relygious persons that would forsake theyr ordre which they had professed, and woulde go out of theyr cloyster, whereas in deed it toucheth not monkerye, nor maketh any thing at all for any such matter. But it is directlye spoken of diligente preachyng of the worde of God. For preachyng of the Gospel is one of Goddes plough workes, and the preacher is one of Goddes plough men. Ye may not be offended wyth my similitude: in that I compare preachynge to the laboure & worke of ploughinge, & the preacher to a plough-

The right understandynge of this place.

man. Ye maye not be offended wyth thys my similitude, for I haue ben sclaundred of some per sonnes for suche thynges. It hath bene saied of me. Oh Latimer, nay, as for him I wil neuer beleue hym whyle I lyue, nor neuer trust him, for he lykened our blessed Ladye to a saffrone bagge, where in deede I neuer vsed that similitude. But it was as I haue sayd vnto you before nowe, according to that whiche Peter sawe before in the spirite of prophesy and sayed that there shoulde come afterwarde men: Per quos via veritatis maledictis afficeretur, there shoulde come fellowes by whō the waye of truth should be yll spokē of and sclandred. But i case I had vsed this similitude, it had not bene to be reproued, but myght haue bene

wyth

wythout reproche. For I might haue sayed thus, as the saffrone bagge that hath bene full of saffron, or hath had saffron in it, doth euer after sauoure and smel of the swete saffron that it conteyned: so oure blessed Ladye which conceyued & bare Christe in her wombe, dyd euer after resemble the maners and vertues of that precious babe which she bare. And what had oure blessed Ladie bene the worse for thys? or what dishonour was thys to our blessed Ladye. But as preachers must be ware and circumspect ẏ thei geue not any iust occasion to be sclaundered and yll spokē of by the hearers, so must not the auditours be offended without cause. For heauen is in the gospel likened to a musterde seede. It is compared also to a

How our Ladye might be compared to a saffron bag

Similitudes vsed in the Gospel.

piece of leauen, as Chryst saith that at the last day, he wyll come lyke a thieke, & what dishonoure is this to God? or what derogation is thys to heauen? Ye maye not then, I say, be offended wyth my similitude, for because I lyken preaching to a ploughmans laboure & a prelate to a ploughman. But now you wyll aske me whom I cal a prelate. A prelate is that man, what soeuer he be, ỳ hath a flocke to be taughte of hym, who soeuer hath any spirytuall charge in the kayethfull congregacion, and who so euer he be that hath cure of soule.

The descripcion of a prelate.

And wel may the preacher and the ploughman be lykened together. Fyrst for theyr labour of all ceasons of the yere. For there is no tyme of the yere, in whiche the ploughman hath not some

How the preacher is likned to ỳ plowmã.

specialll worke to do, as in my countrey in Leceſter Shire, the ploughe man hath a tyme to ſet furth and to aſſaye his plough, and other tymes for other neceſſary workes to be done. And the they also maye be likened to gether for the diuerſitie of workes & varietie of offices ẏ they haue to do. For as the ploughmã firſt ſetteth futth his plough, and the tilleth hys lande, and breaketh it in furroughes, and ſometyme ridgeth it vp agayne. And at an other tyme harroweth it, & clotteth it, & ſomtyme doungeth it, & hedgeth it, diggeth it, and weedeth it, pourgeth and maketh it cleane: So the prelate, the preacher hath many diuers offices to do. He hath fyrſt a buſie worke, to bringe his pariſhioners to a tyght fayth, as Paule calleth it.

The Prelate hath manyoffices.

And

And not to a swaruinge kayth, but to a kayeth that enbraceth Christ, and trusteth to hys merytes, a lyuely kaith, a iustifyng kayth, a kaith that maketh a man righteous wythout respecte of workes. As ye haue it, were wel declared and set furth in the Homily. He hath thē a busie worke I say, to bringe his stocke to a ryght kayth and then to cōfirme them in the same kayth, Nowe castynge them downe wyth the lawe, and with threateninges of God for synne. Nowe rydginge them vp a gaine, with the gospel and wyth the promyses of Gods kauoure. Nowe weeding them, by tellyng them their kaultes, & makynge them forsake synne. Nowe clottinge them, by breakyng theyr stony hartes, and by making them supple herted, and ma-

Note the properties of a right kayth.

The kyrke.

The lawe feareth.

The Gospell comforteth.

makynge them to haue hertes of flesche, that is soft hertes, and apt for doctryne to enter in. Nowe teachyng to knowe God ryghtely, and to knowe theyr duetie to God and to theyr neyghboures. Nowe exhortyng them whē they knowe theyr duetye, that thei do it and be dilygente in it: so that they haue a continuall worke to do, Great is theyr busynes, and therefore greate shoulde be their hyre. They haue great laboures and therfore they ought to haue good liuynges, that they maye comodiously feade theyr flocke, for the preachyng of the woorde of God vnto the people is called meat. Scripture calleth it meat. Not strawberies, that come but once a yeare and tarye not longe, but are sone gone: but it is meat. It is no deynties. The people

Greate busines shoulde haue good rewardes.

muste

Preaching is a daily meat.

muste haue meate that muste be familier and cōtinuall, and dayly geuē vnto them to fede vpon. Manye make a strauberye of it, ministrynge it but once a yeare, but suche do not thoffice of good prelates. For Christ sayeth.

Quis putas est seruus prudens et fidelis? qui dat cibum in tempore.

Who thynke you is a wyse and a faythfull seruaunt? He that geueth meate in due tyme. So that he must at all tymes conuenyent preache dyligentlye. Therefore sayeth he? Who trowe you is a faythefull seruaunte? He speaketh it as thoughe it were a rare thynge to fynde suche a one, and as thoughe he should saye, there be but fewe of theym to fynde in the world. And how few of theim there be throughout this realme that geue meate to theirr flocke

as

as they should do: the visitoures can best tell. To fewe, to fewe, the more is the pitie, and neuer so fewe as nowe. By this then it appeareth that a prelate or anye that hath cure of soule, must diligently and substancially worke and laboure. Therfore sayeth Paul to Timothe. Qui episcopatū desiderat, hic bonum opus desiderat.
He that desyreth to haue the office of a Byshoppe, or a prelate, that man desireth a good worke. Then yf it bee good worke, it is worke. Ye cā make but a worke of it. It is Goddes worke, Gods ploughe, and that plough, God would haue styll goyng. Suche thē as loyter and liue idellye, are not good prelates or minysters. And of suche as do not preache and teache, nor do not theyr dueties: God saieth by his Prophet

Hieremie. Maledictus qui facit opus dei fraudulenter. Guilefullye or deceytefullye some bookes haue Negligenter, negligently, or slacklie. Howe many suche prelates, howe many suche byshops, Lord for thy mercie, are there nowe in England? And what shall we in this case do? Shall we company with them? O LORD for thy mercie shal we not cõpanye with them? O Lorde whither shall we flie frõ them? But cursed be he that doeth the worke of GOD negligẽtly or guilefully. A soore word for them that are neglygẽt in dischargynge theyr offyce, or haue dooen it fraudulentlye, for that is the thynge that maketh the people yll. But true it muste be that Christe sayeth. Multi sunt vocati, pauci vero electi. Many are called, but fewe are chosen.

Here

Here haue I an occasion by the way somwhat to saye vnto you yea, for the place that I alledged vnto you before out of Hieremy the.xlviii.Chapter. And it was spoken of a spirituall worcke of God, a worke that was cõmaunded to be done, & it was of sheddynge bloude and of destroiyng the cities of Moab. For (sayeth he) cursed be he that kepeth back hys sworde frome sheddynge of bloud. As Saule when he kepte backe the sworde from shedding of bloude, at what tyme he was sent agaynst Amalech, was refused of God for being disobedient to Goddes commaundementes, in that he spared Agag ỳ kynge. So that, that place of ỳ prophet was spoken of them that wente to the distruction of the cityes of Moab, among the whiche there

was

was one called Nebo, whiche was muche reproued for idolatrie, superstiсion, pryde, auaryce, crueltie, tiranny, and for hardenes of herte, and for these sinnes was plaged of God and destroied. Nowe what shall we saye of these ryche citizens of London? What shall I say of them? shal I cal them proude men of London, malicious men of London, mercylesse men of London. No, no, I may not say so, they wyl be offended with me than. Yet must I speake. For is there not reigning in London, as much pride, as much couetousnes, as muche crueltie, as muche oppression, as much superstiсiō, as was in Nebo? Yes, I thynke & muche more to. Therefore I saye, repente O London. Repent, repente. Thou hearest thy faultes tolde thee, amend

An admonici on to Londō to repent.

mend thē amend thē. I thynke if Nebo had had ꝗ preachyng that thou hast: they would haue conuerted. And you rulers and officers be wise and circūspecte, loke to your charge & see you do your duties, and rather be gladde to amend your yll liuyng, then to be angrye when you are warned or tolde of your faulte. What a do was there made in London at a certein man because he said, & in dede at that time on a iust cause. Burgesses quod he, nay butterflyes. Lord what a do there was for that word. And yet wold god they were no worse then butterflyes. Butterflyes do but their nature, the butterfly is not couetouse, is not gredy of other mens goodes, is not ful of enuy & hatered, is not malicious, is not cruel is not mereiles. The butterflye

An admonicion to ꝗ rulers and officers.

gloryeth not in her owne dedes, nor prekerreth the tradictions of men before gods word, it cõmitteth not idolatri, nor worshippeth false gods. But London can not abide to be rebuked, suche is the nature of man. If thei be pricked they will kick. If they be rubbed on the gale: they will wynce. But yet they wyll not amende theyr faultes, they wil not be yl spoken of. But howe shall I speake wel of them. If you could be content to receyue and folowe the worde of God and fauoure good preachers, yf you coulde beare to be toulde of youre faultes, yf you coulde amende when you heare of them: if you woulde be gladde to reformme that is amysse: yf I myght see any suche inclinacion in you, that leaue to be mercyles and begynne to be charytable

I would then hope wel of you, I
woulde then speake well of you.
But London was neuer so yll
as it is now. In tymes past, men
were full of pitie and compassy-
on, but nowe there is no pitie, for
in London their brother shal dye
in the streetes for colde, he shal
lye sycke at their doore betwene
stocke & stock. I cannot tel what
to cal it, and perishe there for hũ-
ger, was there any more vnmer-
cifulnes in Nebo? I thinke not.
In tymes paste when any ryche
man dyed in London, they were
wont to healpe the pore scholars
of the vniuersitiyes with exhiby-
cion. When any man dyed, they
would bequeath greate summes
of money towarde the relieke of
the pore, When I was a scholer
in Cambridge my selfe, I harde
very good report of London and

The euilles yt are nowe in London.

The relief of poore scholers by the riche in London, is gone.

knewe many that had relicke of the ryche menne of London, but nowe I can heare no suche good report, and yet I enquire of it, and herken for it, but now charitie is waxed cold, none healpeth the scholer, nor yet the poore. And in those dayes what dyd they whan they helped the scholers? Mary they mainteyned & gaue theym liuynges that were verye papistes and professed ỏ Popes doctrine, & nowe that the knoweledge of Gods word is brought to lyghte, and many earnestly study and labour to sette it forth now almost no man healpeth to maintayne them. Oh London London, repente repente, for I thynke God is more dyspleased with London, then euer he was with the citie of Nebo. Repent therfore repent London, and remembre

Charitie is waxen cold in London.

He moneth lõdon to repentaunce by example of Nebo,

membre that the same god liueth now that punished Nebo, euen ye same god & none other, & he wyll punyshe synne as well nowe as he dyd then, and he wyll punish the iniquitie of London as well as he did them of Nebo. Amend therfore. And ye that be prelates loke well to your office, for right prelatynge is busye labouryng & not lordyng. Therfore preache and teache, and let your ploughe be doyng, ye lordes I saye that lyue lyke loyterers, loke well to your office, the plough is your office & charge. If you liue idle & loyter, you do not your duetye, you folowe not youre vocacion, let your ploughe therfore be going and not cease, that the groūd maye bryngе foorth fruite. But nowe me thynketh I heare one saye vnto me, wotte you what

Anadmonicio to prelates to do their office.

An answer to a priuie obiection.

you say: It is a worcke: It is a labour: how then hath it happened, that we haue had so manye hundred yeres, so many vnpreachynge prelates, lordyng loyterers and idle ministers: ye would haue me here to make aunswere and to shewe the cause thereof.
Nay, this lande is not for me to ploughe, it is to stonye, to thorny, to harde for me to plough. Thei haue so many thinges that make for them, so many thynges to laye for theym selues, that it is not for my weake teame to plough them. They haue to laye for them selues longe customes ceremonyes, and authoryte, placyng in parliment, and many thynges more. And I feare me thys lande is not yet rype to be ploughed. For as the sayyng is, It lacketh wetheringe: This gere
lacketh

lacketh wetherynge, at leaste way it is not for me to plough. For what shall I looke for among thornes but prickyng and scratchyng? what among stones but stumbling? What (I had almost sayed) among serpentes but stingyng? But this muche I dare saye, that sence lordyng and loiteryng hath come vp, preachyng hathe come downe contrary to the Apostelles tymes. For they preached and lorded not. And nowe they lorde and preache not. For they that be lordes wyll yl go to plough. It is no mete office for theym. It is not senning for their estate. Thus came vp lordyng loyterers, Thus crept in vnpreachynge prelates, and so haue they longe continewed. For howe many vnlearned prelates haue we now at this daye?

Lording hath put down preachyng.

And no meruel. For if ye plough mē that now be, were made lords they woulde cleane geue ouer ploughynge, they woulde leaue of their laboure and fall to lordyng outright, and let ye plough stande. And then both ploughes not walkyng, nothyng should be in the common weale but hounger. For euer sence the Prelates were made Lords and nobles, the ploughe standeth, there is no work done, ye people sterue. Thei hauke, they hunt, thei card, they dyce, they pastyme in their prelacies with galaunte gentelmen, with theyr daunsyng minyons, and with their fresche cōpanions, so that ploughyng is sette a syde. And by the lordyng and loytryng, preachyng and ploughyng is cleane gone. And thus ye the ploughmenne of the coun-

trey

trey, were as negligente in theyr office, as prelates be, we shoulde not longe lyue for lacke of sustynaunce. And as it is necessary for to haue this ploughyng for the sustentacion of the bodye: so muste we haue also the other for the satisfaction of the sowle, or elles wee canne not lyue longe gostly. For as the bodie wasteth and consumeth away for lacke of bodilye meate: so doeth the soule pyne awaye for defaulte of gostly meate. But there be two kyndes of inclosynge to lette or hynder bothe these kyndes of ploughyng. The one is an inclosyng to let or hynder the bodily ploughynge, and the other to let or hinder the holy daye ploughyng, the churche ploughing. The bodylye ploughynge, is taken in and enclosed thorowe syngular commo-

An apt similitude.

Two kindes of inclosynge

commoditie. For what man will lette goe or diminyshe his priuate commoditie for a commune welthe? and who wyll susteyne any damage for the respecte of a publique commoditie? The other plough also no manne is diligent to sette forewarde, nor no manne wyll herken to it. but to hynder and lette it, al mennes eares are open, yea and a greate manye of this kynde of ploughmen whiche are very busye, and woulde seeme to be verye good workemenne. I feare me some be rather mocke gospellers then faithefull ploughmen. I knowe many my selfe that professe the gospel, and lyue nothyng there after. I knowe them, and haue been conuersaunte with some of theym. I knowe theym, and I speake it with an heauye hearte,

there

there is as little charitie & good liuynge in them, as in any other, accordyng to that whiche Christ sayed in the Gospell to the great numbre of people that kolowed hym, as thoughe they had had an earnest zeale to his doctryne, where as in dede they had it not. Non quia vidistis signa, sed quia comedistis de panibus. Ye kolowe me (saieth he) not because ye haue seene the sygnes and myracles that I haue dooen, but because ye haue eaten the breade and refreshed your bodies. Therfore you kolowe me, so that I thinke manye one nowe a dayes professeth the Gospell for the liuynge sake, not for the loue they beare to gods word. But they that wil be true ploughmen muste worke faythfully for Goddes sake, for the edifiyng of theyr brethren.

And

And as dilygentlye as the husbande man plougheth for the sustentacion of the bodie: so dilygentlye muste the prelates and ministers labour for the kedynge of the soule: bothe the ploughes muste styll be doynge, as moost necessarye for man. And wherefore are magistrates ordayned, but that the tranquillitye of the commune weale maye bee confirmed limiting both ploughes.

But nowe for defaulte of unpreachynge Prelates me thynke I coulde gesse what myghte be layed for excusyng of theym. They are soo troubeled wyth lordlye liuyng, they be so placed in palacies, couched in courtes, ruffelyng in their rentes, daunsyng in their dominions, burdened with ambassages, pāperyng of their paunches lyke a Monke

that

that maketh his Jubilie, moum-
chynge in their maungers, and
mollyng in their gay manoures
and mansyons, and so troube-
led wyth loyterynge in theyr
Lordeschyppes: that they canne
not attende it. They are other-
wyse occuppyed, somme in the
kynges matters, some are am-
bassadoures, some of the priuy
councell, some to furnysche the
courte, some are Lordes of the
Parlyamente, some are Presy-
dentes, and some comptrollers
of myntes. Well, well.

Is this their duetie? Is this
theyr offyce? Is this their cal-
lyng? should we haue ministers
of the church to be comptrollers
of the myntes? Is this a meete
office for a priesse that hath cure
of soules? Is this his charge? I
woulde

woulde here aske one question:
I would fayne knowe who com=
ptrolleth the deuyll at home at
his parysche, whyle he comptrol=
leth the wynte? If the Apostles
myghte not leaue the offyce of
preachynge to be deacons, shal
one leaue it for mintyng?
I can not tell you, but the say=
ing is, that synce priestes haue
been mynters, money hath been
wurse then it was before. And
they saye that the euylnesse of
moneye hath made all thynges
dearer. And in this behalfe I
must speake to England.
Heare my coūtrey Englande, as
Paule sayed in his firste epystle
to the Cor.vi. Chap. For Paule
was no sittynge byshoppe, but
a walkynge and a preachynge
byshoppe. But when he wente
from them, he lefte there behynde
hym

hym the ploughe goynge styll, for he wrote vnto theym and rebuked theym for goynge to lawe and pleadynge theyr causes before Heathen Judges. Is there (saye th he) vtterlye among you no wyse manne, to be an arbitratoure in matters of iudgemente? What? not one of all that canne iudge betwene brother and brother? But one brother go to lawe with an other, and that vnder heathen Judges? Constituite contemptos qui sunt in ecclesia? et cere. Appointe them Judges that are most abiect, and vyle in the congregacion. whiche he speaketh in rebukyng them, for (saieth he) ad erubescenciam vestram dico. I speke it to your shame. O Englande I speke it to thy shame. Is there neuer a noble mã to be a lord presydent

dente, but it muste be a prelate. Is there neuer a wyse manne in the realme to be a Comptroller of the minte. I speake it to your shame, I speake it to youre shame. If there be neuer a wyse man, make a water bearer, a tinker, a cobler, a slaue, a page, comptroller of the Wynte. Make a meane gentleman, a groome, a yeoman, make a poore beggar Lorde president. Thus I speake not that I would haue it so, but to your shame. If there be neuer a gentleman meete nor able to be Lorde presydente. For why are not the noble men and yonge gentlemē of Englād, so brought vp in knowledge of God and in learnynge, that they maye be able to execute offyces in the commune weale. The kynge hath a greate many of wardes and I trowe

trowe there is a courte of wardes, why is there not a schole for the wardes, as well as there is a courte for their landes? Why are they not set in scholes, where they maye learne? Or why are they not sent to the vniuersities, that they maye be able to serue the kyng when theycome to age? Yf the wardes and young gentlemen were well brought vp in learnyng and in the knowledge of God, they would not when they come to age, so muche geue theym selues to other vanities. And if the nobilitie be well trayned in godlye learnyng, the people would folow the same traine. For truly, such as the noble men be, suche wyll the people be. And nowe the onely cause, why noble menne be not made Lorde presidentes, is because they haue not

Why noble menne be not made lord presidentes.

been broughte vp in learnyng. Therfore for the loue of GOD, appoint teachers and scholemaisters, you that haue charge of youth, and geue the teachers stipendes worthy their paines, that they maye bryngе theym vp in Grammer, in Logike, in Rethorike, in Philosophie, in the ciuyle lawe, and in that whiche I can not leaue vnspoken of, the worde of God. Thankes be vnto god the nobilitie, otherwyse is very well broughte vp in learnynge and godlines, to the great ioye and comfort of England, so that there is nowe good hope in the youth, that we shal an other day haue a florishyng cõmon wealth, considerynge theyr godlye educacion. Yea, & there be al ready noble men ynoughe though not so many as I woulde wyshe able

to

to be Lorde presidentes, and wise menne inough, for the mynt. And as vnmeete a thynge it is for bishoppes to be Lorde presidentes or priestes to be mynters, as it was for the Corrhinthyans to pleade matters of variaunce before heathen Judges. It is also a sclaunder to the noble men, as thoughe they lacked wisedome, and learnyng to be able for suche offyces, or elles were no men of conscience, or els were not meete to be trusted, and able for suche offyces. And a prelate hath a charge & cure otherwyse, and therfore he cannot discharge his duetie, and be a Lorde presydent to. For a presidentshippe requireth a whole man, and a byschoppe can not be two menne. A bishoppe hath his offyce, a flocke to teache, to loke vnto, and there

for he can not meddle wyth an other offece, whiche alone requyreth a whole man. He should therfore geue it ouer to whome it is meete, and laboure in his owne busynesse, as Paule wryteth to the Thessalonians. Lette euery man do his owne busynes, and folow his callyng. Let the priest preache, and the noble men handle the temporal matters. Moyses was a meruailous manne, a good man. Moyses was a wonderful felowe, and did his duetye being a maryed man. We lacke suche as Moyses was. Well, I woulde all menne would loke to their dutie, as God hath called them, and then we shoulde haue a florishyng christyan commune weale. And nowe I woulde aske a straunge question. Who is the most diligente bishoppe and prelate

late in all England, that passeth all the reste in doynge his office I can tell, for I knowe him who it is, I knowe hym well. But nowe I thynke I se you listyng and harkening, that I shoulde name hym. There is one that passeth all the other, and is the moste diligent prelate & preacher in al England. And wil ye know who it is? I wyll tell you. It is the Deuyll. He is the moste dilygent preacher of all other, he is neuer out of his dioces, he is neuer from his cure, ye shall neuer fynde hym vnoccupyed, he is euer in his parishe, he keepeth residence at all tymes, ye shal neuer fynde hym oute of the way, call for hym when you will, he is euer at home, the dilygenteste preacher in all the realme, he is euer at his ploughe, no lor-

dynge nor loyteryng canne hynder hym, he is euer applynge his busynes, ye shal neuer kynde hym idle I warraunte you. And his office is to hynder religyon, to mayntayne supersticion, to set vp Idolatrie, to teache al kynd of poperye. He is readye as can be wished, for to sette forth his ploughe, to deuyse as manye wayes as can be, to deface and obscure Goddes glorye. Where the Deuyl is resydente and hath his ploughe goyng: there away with bookes, and vp with candelles, awaye with Bybles and vp with beades, awaye with the lyghte of the gospel, and vp with the lyghte of candelles, yea at noone dayes. Where the Deuyll is residente, that he maye preuayle, vp with all supersticion and Idolatrie, sensing, painting

tynge of ymages, candels, palmes, ashes, holie water, and new seruice of mennes inuentyng, as though man could inuente a better waye to honoure God with, then god hymselfe hath apoynted. Doune with Christes crosse, vp with purgatory picke pursse, vp with hym, the popishe pourgatorie I meane. Awaye with clothing the naked, the poore and impotent, vp with deckynge of ymages and gaye garnyshynge of stockes and stones. Vp with mannes tradicions and his lawes, downe with Gods tradycions and his most holye worde. Downe with the olde honoure dewe to God, and vp with the new gods honour, let al thynges be done in Latine. there muste be nothynge but Latine, not as muche as. Memento homo quod ci=

tis es, et in cinerem reuerteris]. Re=
membre manne that thou arte as=
ches, and into asshes thou shalt
returne. Whiche be the wordes
that the minister speaketh to the
ignorauunte people, when he ge=
ueth them asshes vpō asshe wens
daye, but it muste be spoken in
latine. Goddes worde may in no
wyse be translated into Englishe
Oh that our prelates would bee
as dilygente to sowe the corne of
good doctrine as Sathan is, to
sowe cockel and darnel. And this
is the deuelyshe ploughyng, the
whiche worketh to haue thinges
in latine, and letteth the frutefull
edificacion. But here some māne
will saye to me, what sir, are ye so
priuie of the deuils councel, that
ye know al this to be true? Truli
I knowe him to wel, and haue o=
beyed him a little to much in con
dis

dissenting to some folies. And I
knowe him as other men do, yea,
that he is euer occupied & euer bu
sy in folowing his plow. I know
by S. Peter which saith of him.
Sicut leo rugiens circuit querens quem
deuoret. He goeth about like a roa
ryng lyon sekyng whom he may
deuoure. I would haue this text
well vewed and examyned eue=
rye worde of it. Circuit, he goeth
about in euery corner of his dio=
ces. He goeth on visitacion dai=
lye. He leaueth no place of his
cure vnuisited. He walketh roūd
aboute from place to place, and
ceaseth not, Sicut leo, as a Lion
that is strongly, boldly, & proud=
lye, straytely, and fiercelye with
haute lookes, with his prowde
countenaunces, with his stately
braggynges. Rugiens, roaryng,

Note a texte well waped

for

for he letteth not slyppe any occasyon to speake or to roare out when he seeth his tyme. Muerens. he goeth about sekyng and not sleepyng, as our Byshoppes do, but he seketh diligently., he searcheth diligētly al corners, wheras he may haue his pray. He roueth abrode in euery place of his dioces, he standeth not styll, he is neuer at reste, but euer in hande with his ploughe that it may go forewarde. But there was neuer suche a preacher in England as he is. Who is able to tell his dyligente preachynge? whiche euery daye and euerye howre, laboreth to sowe cockel and darnell, that he may bryng oute of forme and out of estimaciō and roume, thinstitucion of the Lordes supper and Christes crosse, for there he loste his tyghte, for Christ

sayed. Nunc iudicium est mundi, princeps seculi huius eiicietur foras, et sicut exaltauit Moises serpentem in deserto, ita exaltari oportet filium hominis, et cum exaltatus fuero, a terra, omnia tradam ad meipsum.

Nowe is the iudgemente of thys worlde and the Prynce of thys worlde shall be caste out. And as Moyses dyd lyfte vp the serpente in the wyldernesse, so muste the sonne of manne be lyfte vp. And when I shall be lyfte vp fromme the earthe. I wyll drawe al thynges vnto my selfe. For the Deuyll was dysapoynted of hys purpose, for he thoughte all to be hys owne.

And when he had once broughte Christe to the crosse, he thoughte all cocke sure. But there loste he all his reygning, for Christ sayed Omnia traham ad meipsum. I wyll

draw

drawe all thynges to my selfe. He meaneth drawyng of mannes soule to saluacion. And that he sayd he would do, Per semet ipsum. by hys owne selfe, not by any other bodyes sacrifice. He mente by hys owne sacrifyce on the crosse, wheare he offered him self for the redempcion of mankynd, and not the sacrifice of the masse to be offered by an other. For who can offer him, but him selfe? He was bothe the offerer and the offeryng. And this is the pryce, thys is the marke at the whyche the Deuyll shooteth, to euacuate the crosse of Chryste, and to mingle the instytucion of the Lordes supper, the whiche although he canne not bryngе to passe: yet he goeth aboute by his sleightes and subtyle meanes, to frustrate the same, and these fyftene hun-

dreth

dreth yeres he hath been a dooer, onelye purposynge to euacuate Christes death, and to make it of smal efficacitie and vertue.
For where as Christe accordyng as the serpente was lyfte vp in wyldernesse: so woulde he hym selfe to be exalted, that thereby as manye as trusted in hym, shoulde haue saluacion. But the deuyl would none of that. They would haue vs saued by a daily oblacion propiciatorie, by a sacrifyce expiatorie, or remissorie.
Nowe yf I shoulde preache in the countrey amonge the vnlearned, I woulde tell what propiciatorie, expiatorie and remissorie is: but here is a learned auditorie. Yet for them that be vnlearned I wil expound it. Propiciatorie, expiatorie, remissorie, or satisfactorie, for they signifie al

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one thynge in effecte, and is no thynge elles but a thynge wherby to obteyne remissyon of synnes, and to haue saluacion. And thys waye the Deuyll vsed to euacuate the deathe of Chryste, that we myghte haue affyaunce in other thynges, as in the daylye sacrifice of the pryeste, where as Chryste woulde haue vs to truste in his onelye sacrifice. So he was Agnus occisus ab origine mundi, the lambe that hathe be slaine frome the beginnyng of the worlde, and therfore he is called, Iuge sacrificium. A continuall sacrifyce, and not for the continuaunce of the Masse as the blaūchers haue blaunched it, and wrested it. And as I my selfe dyd once mystake it. But Paule sayeth. Per semetipsum purgatio facta, by him selfe & by none

none other, Christ made pourgacion and satysfaction for the whole worlde. Woulde Christ this woorde (by hym selfe) hadde been better weyghed and loked vpon, and, In sanctificacionem, to make theym holye, for he is, Iuge sacrificium, a continuall sacrifice, in effecte, fruite and operacion, that lyke as they whiche seeyng the serpente hange vp in the deserte were put in remembraunce of Christes death, in whome as many as beleued were saued: so all men that trusted in the deathe of Christ shall be saued, as wel they that were before, as they that came after. For he was a contynuall Sacrifyce, as I sayed in effecte, fruite, operacion and vertue. As thoughe he had frome the beginnyng of the world and continually should to

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the worldes ende hange still on the crosse, and he is as fresche hangyng on the crosse nowe to them that beleue and truste in hym, as he was fiftene hundreth yeares a go when he was crucyfyed. Then lette vs truste vpon hys onely deathe, and looke for none other sacrifyce propiciatorie, then the same bloudye sacrifice, the liuelye sacrifice, and not a drie sacrifice, but a blouddy sacrifice. For Chryste hymselfe sayed, Consummatum est. It is perfectlye finyshed. I haue taken at my fathers hande the dispensacion of redemyng mankynd.

I haue wroughte mannes redempcion, and haue dyspatched the matter. Why then myngle ye hym? why do ye deuide hym? why make you of hym mo sacryfyces then one? Paule sayeth.

Pascha nostrum immolatus est Christus
Christe our passeouer is offered vp, so that the thing is done, and Christ hath done it, and he hath done it, semel. Once for all. And it was a bloudy sacrifice, not a drie sacrifice.

Why then, it is not the Masse that auaileth or profiteth for the quicke and the dead? Wo worth thee, O Deuyll, wo worth thee, that haste preuayled so farre and so longe, that thou haste made Englande to worshyppe false Goddes, forsaking Christe their Lorde. Wo worthe the Deuil. Wo worth thee Deuyll and all thyne Aungels: yt Christ by his deathe draweth all thynges to him selfe, and draweth al men to saluacion, and to he auenly blysse that trust in him. Then the priestes at the Masse, at the popyshe

Walle I say) what cā they draw when Christe draweth all, but landes and gooddes fronie the right heyres? The priestes draw gooddes and rychesse, benefyces and promocions to theym selues and suche as beleued in theyr sacrifyce they drawe to the Deuyll. But Christe it is that draweth sowles vnto hym by hys bloudy sacrifice. What haue we to do then, but Epulari in domino, to eate in the Lorde at hys Supper. What other seruyce haue we to do to hym? and what other sacrifyce haue we to offer: but the mortificaciō of our flesh? What other oblacion haue we to make, but of obedyence, of good liuynge, of good woorkes, and of healpynge oure neyghbours? But as for oure redempcion, it is done already, it can not be

be better. Christe hath done that thynge so well, that it can not be amended. It cannot be deuised howe to make that, any better then he hathe done it. But the Deuyll by the healpe of that Italian Bishop yonder, his chaplayne: hath laboured by all meanes, that he myght, to frustrate the death of Christe, and the merytes of hys passyon. And they haue deuised for that purpose to make vs beleue in other vayne thynges by his pardonnes, as to haue remission of sinnes for praiynge on hallowed beades, for drinkyng of the bakehouse bole, as a Channon of Waltam Abbey, once tolde me, that when soeuer they putte theyr loaues of breade into the ouen, as manye as drancke of the pardon bolle shoulde haue pardon for drinkyng

kynge of it. A madde thyng to geue pardon to a bolle. Then to Pope Alexanders holye water, to halowed belles, palmes, candelles, asshes, and what not.
And of these thynges euerye one hath taken awaye some parte of Christes sanctificacion. Euery one hathe robbed some parte of Christes passion and crosse, and hathe myngled Christes death, and hath been made to be propiciatorie and satisfactorie, and to put awaye sinne. Yea and Alexanders holye water yet at thys daye remaynethe in Englande, and is vsed for a remedy against spirytes, and to chase awaye deuylles, yea and I wouldde thys had been the worste. I would thys were the worste. But wo worth thee, O deuyll that hast preuayled to euacuate Christes

crosse and to myngle the lordes supper. These be the Italian byshoppes deuyces, and the deuyll hathe prycked at thys marke to frustrate the crosse of Christe. He shotte at thys marke longe before Christe came, he shotte at this pricke fowre thousande yeares before Christ hanged on the crosse, or suffered his passion. For the brasen serpente, was sette vp in the wyldernes to put men in remembrance of Christes commyng, that lyke as they whiche behelde the brasen serpente were healed of their bodilye diseases: so they that loked spirituallye vpon Christe that was to come, in hym shoulde be saued spiritually from the Deuyll, The serpent was set vp in memorie of Christe to come, but the Deuyll founde meanes to steale awaye the me=

morie of Christes commyng and brought the people to worshippe the Serpente selfe, and to sence hym, to honoure hym, and to offer to hym, to worshyppe hym, and to make an Idoll of hym. And thys was done by the markette menne that I tolde you of And the clarke of the markette dyd it for the lucre and aduauntage of his maister, that thereby his honour myghte encrease, for by Christes death, he could haue but small worldlye aduauntage. And euen nowe so hath he certayne blaunchers longyng to the markette, to lette and stoppe the lyghte of the Gospel, and to hinder the kynges procedynges in settyng forth the word and glorye of God. And when the kinges maiestie with the aduyse of his honourable counsayle goeth

about to promote Goddes word and to sette an order in matters of religyon there shall not lacke blaunchers that wyl saye. As for Images wheras they haue been vsed to be senced, aud to haue candels offred vnto theim: none be so folishe to do it to the stocke or stone, or to the Image selfe. but it is done to GOD and his honour before the Image. And thoughe they shoulde abuse it, these blaunchers will be ready to whysper the Kynge in the eare, and to tell hym that this abuse is but a small matter. And that the same wyth all other lyke abuses in the churche maye be reformed easilye. It is but a litle abuse (say they) and it maye bee easily amended. But it shoulde not be taken in hande at the first for feare of trouble, or further incon=

inconueniences. The people wil not beare sodayne alteracions an insurrecyon maye be made after sodayne mutacion, whiche maye be to the greate harme and losse of the realme. Therefore all thynges shal be wel, but not out of hand, for feare of further busynes. These be ỳ blanchers that hitherto haue stopped the worde of god, and hindered the true settyng forth of the same. There be so many put offes, so manye put byes, so many respectes, and consideracios of worldly wisoo. And I dout not but there were blanchers in the olde time, to whysper in the eare of good kynge Ezechyas, for the mayntenaunce of Idolatrie done to the brasen serpēt, aswel as there hath ben now of late, & be now that can blanche the abuse of Images and other

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lyke thynges. But good kynge Ezechias woulde not be so blynded, he was lyke to Apollos, feruent in spirite. He woulde geue no eare to the blanchers, he was not moued wyth these worldlye respectes, wyth these prudente consyderacions, with these policies, he feared not insurreccions of the people. He feared not least his people woulde not beare the glorye of God: but he (without any of these respectes, or polycies, or cõsideracions, like a good kynge for Goddes sake, and for conscience sake) by & by plucked downe the brasen serpente, and destroyed it vtterlye, and beat it to pouder. He oute of hande, dyd caste downe all Images, he destroyed all Idolatrie, and clerely dyd extirpate all superstiçion. He woulde not heare these blanchers

and

and worldly wyse men, but with out delaye, koloweth gods cause and destroyeth all Idolatrie out of hande. Thus dyd good king Ezechias, kor he was lyke Apollo, keruēt in spirite, and dilygente to promote Goddes glorie. And good hope there is that it shall be lykewyse here in Englande, kor the kynges Maiestye is so wroughte vp in knowledge, vertue, and godlynesse, that it is not to be mystrusted, but that we shall haue all thynges well, and that the glorye of God shall be spred abrode, throughout al partes of the realme, yf the prelates wil diligētly apply their plough & be preachers, rather then Lordes, but our blaunchers, whiche wyll be Lordes, and no labourers, when they are commaunded to go and be resydente vpon

their cures, and preache in theyr benefyces, they would say.
What, I haue sette a deputie there, I haue a deputie that loketh well to my flocke, and the whiche shal discharge my duetie. A deputie quod he. I loked for that worde all this whyle. And what a deputie must he be, trowe ye? Euen one lyke hym selfe, it muste be a cannoniste, that is to saye, one that is broughte up in the studie of the Popes lawes & decrees. One that wyll set forth papistrie as well as hym self wyl do, and one that wyll mayntayne all superstiction, and Idolatrye. And one that wyll nothynge at all, or els very weakely resist the Deuyls plough, yea happy it is yf he take not part with the Deuyll, and where he shoulde be an enemy to hym, it is wel if he take

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not the Deuilles parte agaynste Christe. But in the meane time the Prelates take theyr pleasures. They are Lordes and no labourers, but the Deuill is diligente at his ploughe. He is no vnpreachynge prelate. He is no Lordelye loyterer from his cure, but a busie ploughe man, so that amonghe all the prelates, and amonge al the packe of them that haue cure, the Deuill shal go for my money. For he styll applyeth his busynes. Therefore ye vnpreachynge prelates, learne of the deuill to be diligent in doyng of your offyce. Learne of the deuill. And if you wyl not learne of God nor good manne: for shame learne of the Deuyll. Ad erubescentiam vestram dico. I speake it for your shame. If you wil not learne of God nor good man to

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be diligent in your offyce, learne of the deuill. Howebeit there is nowe verie good hoope that the kynges maiestie, beyng by the healpe of good gouernaunce of his moofte honourable counsaylours, he is trained and brought vp in learnyng and knowledge of Goddes word, wil shortly prouide a remedye and set an order herein, whiche thyng that it may so be, lette vs praye for him.

Praye for hym good people, praye for hym, ye haue great cause, and neede to praye for him.

FINIS.